

THE CLASSICAL WORLD

Formerly THE CLASSICAL WEEKLY

VOL. 51, No. 3

DECEMBER 1957

WHOLE No. 1230

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A BIBLIOGRAPHICAL SURVEY OF RECENT WORK ON ARISTOTLE (1945-)

(Continued on page 51)

II.A. Aristotle's Philosophy as a Whole

It would be neither possible nor useful to try to list all the accounts of Aristotle's philosophy that have appeared in histories of philosophy and encyclopaedias. Potentially important is D. J. Allan, *The Philosophy of Aristotle* (Home Univ. Lib. of Mod. Knowledge No. 222), Oxford, 1952 (25); but the book is a poor introduction for beginners, since the author gets lost in problems instead of simply stating what Aristotle said: cf. review by R. Robinson in *Mind* for 1954, p. 116f. Cf. also I.

F. Dirlmeier, "Aristoteles," *Jahrbuch für das Bistum* 5 (1950) 161-71 (26), opposes Jaeger on the grounds that the concept of the development of a man is a post-Romantic notion; and that Aristotle was not merely a Platonist in his early years and an empiricist at the end, but held all his chief interests throughout his life, remaining a Platonist but becoming more empirical as he went on. R. Brumbaugh, "Preface to Cosmography," *RevMetaph* 7 (1953-4) 53-63 (26a), characterizes Aristotle's philosophy as belonging to the type that resolves problems by introducing sharp distinctions as opposed to philosophies that stress togetherness and the dynamic, emergent character of the physical world. In the same volume B. reviews "Some Recent

Works on Aristotle and One on Plato," pp. 602-12 (27), and divides the students of Aristotle into two types: those who emphasize chronological development (Jaeger, 1), and those who emphasize the unity of Aristotle's conceptions (McKeon, 83, 121; Wilpert, 234; Zürcher, 10; and, we might add, Dirlmeier, 26).

II.B. Aristotle's Philosophy: Special Subjects

1. Logic

Aristotle's logic has received much attention during the period of this survey, no doubt because of the rapid development of modern logic. For interpretations of specific passages, see VI.B.; here I shall include only work of a more general nature, omitting textbooks on logic.

General introduction to Aristotelian logic and its relations to subsequent developments: A. Virieux-Reymond, *La logique et l'épistémologie des Stoïciens*, Lausanne thesis, Chambéry, 1949 (28), esp. pp. 79-124 (derivative). More original is C. A. Viano, *La Logica di Aristotele*, Turin, 1955 (29), which includes three articles previously published in *RSF* 9 (1954) 5-37 and 433-55, and 10 (1955) 117-41. V. aims to give an historical interpretation of Aristotle's logic in the light of his whole philosophy, especially his metaphysics. V. regards *Cat.* as spurious; pays little attention to chronology.

The most important work published within the period of this survey is J. Lukasiewicz, *Aristotle's*

Syllogistic from the Standpoint of Modern Formal Logic, Oxford, 1951; 2nd ed. 1957 (30): a careful interpretation of Aristotle on non-modal Syllogisms (*Pr.An.* 1. 1-2, 4-7). L. first expounds the texts, then reduces Aristotle to modern symbolic form, and finally deals with the problem of decision. L. believes that Aristotle's logic is not identical with the traditional syllogistic supposedly founded on Aristotle. Criticism by Austin in *Mind* for 1952, pp. 395-404.

The work of L. represents the culmination of a new manner of studying Aristotle that can be traced back to an article by Vailati published in 1904. The whole development is sketched (with emphasis on L.) by K. Dürr, "Moderne historische Forschungen im Gebiet der antiken Logik," *Studia Philosophica* 13 (1953) 72-98 (31). A. W. Prior, "Three Valued Logic and Future Contingents," *PhilosQ* 3 (1953) 317-26 (32), applies the methods of L. to *De interp.* 9 and concludes that 3-valued logic is latent in Aristotle. But this is to push L's conclusions farther than L. himself intended, as E. Roxon shows: "A Note on Some Misunderstandings of Aristotelian Logic," *Australasian Journ of Philos* 33 (1955) 107-11 (33). R. finds L's chief merit in his refusal to force Aristotle's system into the frame of modern logic, thus bringing out the real difference between the two systems.

The whole of Aristotle's logic is interpreted in modern symbols by I. M. Bochenski, *Ancient Formal Logic*, Amsterdam, 1951 (34), carrying Solmsen's chronology (*Die Entwicklung der aristotelischen Logik und Rhetorik*, 1929) farther. Valuable review of both B. and L. by Lloyd in *PhilosQ* 5 (1955) 175-8.

Relationship between Aristotle's logic and modern formal logic. Cf. 30, 32f. A. D. Ritchie, "A Defense of Aristotle's Logic," *Mind* 55 (1946) 256-62 (35), opposes Bertrand Russell's *History of Western Philosophy* on the ground that Russell's and Aristotle's logics are essentially different and serve different purposes. H. Veatch, "Aristotelianism and Mathematical Logic," *Thomist* 13 (1950) 50-96 (36), provides a thorough and non-technical comparison of the two systems. In another article, "Formalism and/or Intentionality in Logic," *Philos and Phenom Res* 11 (1950-1) 348-64 (37), V. concludes that modern mathematical logic is purely formal, while Aristotelian logic has meaning only in relation to the real, and therefore the two types are mutually irreducible.

Categories. Important article: L. Lugarini, "Il problema delle categorie in Aristotele," *Acme* 8

(1955) 3-107 (38). L. believes the categories were devised to solve a problem closely related to the Platonic *diairesis*; and draws many conclusions about the relative dates of various passages. H. Schlüter, *Untersuchungen zur Lehre von den Kategorien vor und bei Aristoteles*, Diss. Göttingen, 1954 (microfilm) (38a): bibliography; history of terms; the categories in Plato; origin of Aristotle's doctrine in *Met.* and *Phys.*; role in Aristotle's analysis of movement.

The Enthymeme. S. Simonson, "A Definitive Note on the Enthymeme," *AJPh* 66 (1945) 303-6 (39), believes that, while the term is used only in the realm of rhetoric, it finds its patterns of operation in the apodeictic as well as the dialectic syllogism; that the enthymemes should be correlated with the four general, formal *topoi* of *Rhet.* 2.19; and that the enthymeme represents a late stage in Aristotle's logic (against Solmsen). E. H. Madden,

The Classical World, formerly *The Classical Weekly*, is published monthly from October to May. Owner and Publisher, The Classical Association of the Atlantic States. Place of Publication, Fordham University, 441 East Fordham Road, New York 58, N. Y.

General subscription price, \$3.75 per volume in Western Hemisphere; elsewhere \$4.25. Price to members of C. A. A. S. \$3.25. All subscriptions run by the volume. Single numbers, to subscribers, 40 cents, to others, 60 cents prepaid (otherwise 60 cents and 80 cents). If affidavit to invoice is required, 60 cents must be added to subscription price. For residents of New York, New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia, subscription to *The Classical World* (or, alternatively, to *The Classical Journal*) is included in membership fee of C. A. A. S.; members may also take *Classical Outlook*, *Classical Journal*, and *Classical Bulletin* at special combination prices available from Prof. F. Gordon Stockin, Houghton College, Houghton, N. Y., Sec.-Treas., C. A. A. S.

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"The Enthymeme: Crossroads of Logic, Rhetoric and Metaphysics," *PbR* 61 (1952) 368-76 (40), discusses two particular definitions of the term. Clear, complete reexamination: W. M. A. Grimaldi, S.J., *The Enthymeme in Aristotle*, Princeton dissertation, 1955 (41) (available on inter-library loan).

The Syllogism and related topics. E.-W. Platzeck, *Von der Analogie zum Syllogismus*, Paderborn, 1954 (42), traces the syllogism from Socrates' use of analogy via Plato's doctrine of the Great and Small. A critical and technical exposition of the *Organon*, assuming familiarity with traditional logic, is given by D. T. Howard, *Analytical Syllogistics* (Northwestern U. Studies in the Humanities 15), Evanston, 1946 (43). A possible extension of Aristotle, based on the axioms of Lukasiewicz and Slupecki's rule of rejection: I. Thomas, "A New Decision Procedure for Aristotle's Syllogistic," *Mind* 61 (1952) 564-6 (44). K. Dürr, "Bemerkungen zur aristotelischen Theorie der modalen Formen," *ArchivPhilos* 1 (1947) 81-93 (45), on the basis of *Pr.An.* 1. 4-22, seeks to reduce the modal syllogistic forms to self-evidence, building on A. Becker's work (1933). A. Wedberg, "The Aristotelian Theory of Classes," *Ajatus* 15 (1948) 299-314 (46), using modern symbolism, gives a system of axioms for the Aristotelian theory of classes and seeks to show that the system is self-consistent and complete. H. A. Wolfson, "Infinite and Privative Judgments in Aristotle, Averroes and Kant," *Philos and Phenom Res* 8 (1947-8) 173-87 (47), calls attention to the fact that Arabic philosophy discusses some points not usually noticed in treatments of Aristotle's logic, and shows how Kant differs from Aristotle.

Relation between logic and metaphysics: 29, 59-64.

2. Physics and Cosmology

A. Mansion, *Introduction à la physique aristotélicienne* (48), first published in 1913, has appeared in a revised edition, Louvain, 1945, that takes account of Jaeger. Thorough and complete exposition. Since Aristotle opposed Plato less in physics than in other fields, distance from Plato is not a valid criterion of date in *Phys.* (cf. 26). Important review by Verbeke, *RPbL* 44 (1946) 547-61.

C. B. Boyer presents evidence to show that Aristotle was the first to enunciate the law of reflection (*Prob.* 16.915b) with reference to light as well as echoes: "Aristotelian References to the Law of Reflection," *Isis* 36 (1945-6) 92-5 (49).

3. Psychology

F. Nuyens published the standard work in Dutch in 1939, and more recently in a revised edition in

French: *L'évolution de la psychologie d'Aristote*, Louvain, 1948 (50); revised summary in "The Evolution of Aristotle's Psychology," *Actes Xe Congrès internat. de philosophie*, Amsterdam, 1948, pp. 1101-4. N. dates *Peri philos.* and *Cat.* earlier than Jaeger, and divides the development of Aristotle's psychology into three phases, as against J's two. Within each period Aristotle's doctrine is viewed as self-consistent and of a piece with the rest of his philosophy. Important reviews: Verbeke in *RPbL* 46 (1948) 335-51; D. A. Rees, "Some Aspects of Aristotle's Development," *Actes XIe Congrès internat. de philosophie*, 1953, XII, pp. 83-5. Rees objects to Nuyens' idea that the philosophy of Aristotle formed a unity at any period, and maintains that Aristotle's psychology followed two lines of development: moral psychology (*Protr.*, *EE*, *EN*, *Pol.* and *Rhet.*), and scientific psychology in the other works. In "Bipartition of the Soul in the Early Academy," *JHS* 77 (1957) 112-8 (50a), esp. 117f., primarily on *Laus*, Rees takes up *Protr.*, *EN* 1.13 and *De an.* 3.432a24-6 to show that the doctrine was familiar in the Early Acad.

R. Mondolfo, "L'unità del soggetto nella gnosologia d'Aristotele," *RPbL* 143 (1953) 359-78 (51), discusses the unity of the ego and the multiplicity of the soul functions. More superficial on the same subject: D. F. Pró, "El sujeto humano en la filosofía de Aristóteles," *Actas del Primer Congr. Argent. de Psicología*, Tucuman, 1955 (51a), pp. 125-40.

Theophrastus' evidence: E. Barbotin, *La Théorie aristotélicienne de l'intellect d'après Théophraste*, Louvain, 1954 (52)—critical edition of 13 frgs. on intellect, with copious bibliography and notes. Thorough and important.

The comparison of Aristotelian and contemporary

In Early Issues —

January

L. A. Campbell, "Inexpensive Books for Teaching the Classics: Ninth Annual List."

G. E. Duckworth, "A Survey of Recent Work on Vergil."

H. C. Schnur, "Classics in Modern German Schools."

February

A. F. Pauli, "Letters of Caesar and Cicero to Each Other."

R. J. Seeger, "On the Classics and Science in American Education."

psychology has produced some queer and fanciful work, linking Aristotle with Husserl, Heidegger and Jung. More reliable is D. W. Hamlyn, "Behaviour," *Philosophy* 28 (1953) 132-45 (53), discussing *kinesis*, *energeia*, *bexis*, and their implications for behavioristic psychology.

4. Biology

Relatively little has been done on Aristotle's biological works recently, since the scientists have made up their minds about Aristotle and few classicists are competent to deal with the subject matter. F. S. Bodenheimer has produced two essays. In "Aristote biologiste," Univ. de Paris, *Conférences du Palais de la Découverte*, Sér.D, No. 15 (1953) (54), he attempts to collect all Aristotle's contributions to the various branches of modern biology (esp. embryology). In "Aristotle the Father of Animal Ecology," *Homenaje a Millás-Vallicrosa*, Barcelona, 1954, pp. 165-81 (55), B. collects passages to prove him a genuine ecologist.

Special biological problems. W. Capelle, "Das Problem der Urzeugung bei Aristoteles und Theophrast und in der Folgezeit," *RbM* 98 (1955) 150-80 (56), discusses spontaneous generation in *De gen. an.* (esp. 3.9f.) and shows that it was accepted by Aristotle as a fully established fact. P. Louis, "Remarques sur la classification des animaux chez Aristote," *Autour d'Aristote*, pp. 297-304 (57), shows that Aristotle had no set system of classification.

5. Metaphysics

Recent work is concerned mostly with special problems, such as the interrelationship of logic and metaphysics.

Title of the work. *Metaph.* was usually supposed to mean "the work placed after the *Phys.*" in the edition of Andronicus. Moraux (9) cast doubt on the traditional explanation, and now H. Reiner re-examines the evidence carefully in "Die Entstehung und ursprüngliche Bedeutung des Namens Metaphysik," *ZPhF* 8 (1954) 210-37 (59), concluding that the title means "to be studied after the *Phys.*" R. suggests that Eudemus may have invented the title. In "Die Entstehung der Lehre vom bibliothekarischen Ursprung des Namens Metaphysik," *ZPhF* 9 (1955) 77-99 and 417 (58a), R. continues his history of the title to modern times and shows that several 19th century scholars anticipated his own theory.

Relation of metaphysics to logic. There is a valuable monograph by L. M. de Rijk, *The Place of the Categories of Being in Aristotle's Philosophy*,

Assen, 1952 (59), which carefully interprets the texts, starting with *Met.* 4.7,¹ and concludes that the categories hover between the logical and the ontological spheres in a way that makes sharp distinction impossible. Four papers treat the same problem more superficially: J. Moreau, "Aristote et la théorie de l'être," *Actes iii^e Congrès des Sociétés de philosophie de langue française*, Louvain, 1947, pp. 219-24 (60); G. G. Granger, "Pygmalion: Réflexions sur la pensée formelle," *RPhilos* 137 (1947) 282-300 (61); H. Daudin, "Les rapports de l'être et de la connaissance chez Platon et chez Aristote," *REA* 53 (1951) 26-41 (62); and F. Costa, "I fondamenti della semantica e la logica aristotelica," *RSF* 6 (1951) 27-42 (63). Cf. also 29. E. W. Beth, "Logica en Ontologie," *Algemeene Nederlandsche Tijdschrift voor Wijsbegeerte en Psychologie* 44 (1952) 217-22 (64), discusses *Met.* A 14.1020a35 in the light of modern logic; and examines the relation between logic and ontology in various modern logical systems.

Specific problems. W. J. Oates, "Being and Value," *Symbols and Society*, edited by L. Bryson et al., New York, 1955 pp. 453-97 (65), argues that Aristotle's metaphysics does not enable him to come to grips adequately with the problem of value and its relation to being. D. Sachs, "Does Aristotle Have a Doctrine of Secondary Substances?," *Mind* 57 (1948) 221-5 (66), compares *Cat.* and *Met.* and deduces that *Cat.* is about terms, not about substance in the ontological sense (cf. 13f., 133, 59). Sachs was disposed of by G. R. G. Mure, *ibid.* 58

(Continued on page 69)

1. I.e., *Met.*, Book Delta, Ch. 7. — Ed.

CLASSICAL PROGRAMS IN AMERICAN HIGH SCHOOLS: A SURVEY

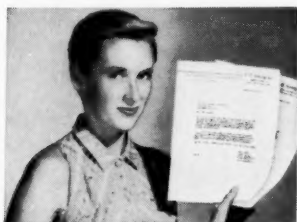
INTRODUCTION

The following material was gathered for a very specific purpose. For the past two years the author has taught Latin, Greek, and Spanish at Aquinas Institute in Rochester, New York and pursued a Masters Degree in Education at the University of Rochester. It was thought that a very general comparison between the classical curricula of Aquinas Institute and the programs of classics in the various states would prove a worthwhile topic for the thesis requirement. The information that follows is a condensation of what the states are doing with regard to the study of classics in high schools.

The questions presented to the state departments of education were as follows:

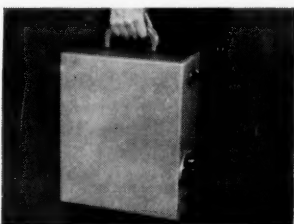
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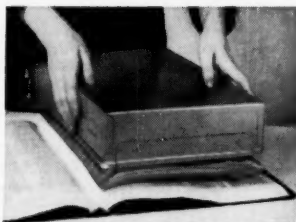
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TABLE I

QUESTIONS (see below)

STATE	QUESTIONS (see below)									
	1 Lat. off.	2 Gk. off.	3 Yrs. Lat.	4 Yrs. Gk.	5 Lat. opt.	6 Gk. opt.	7 Lat. per.	8 Gk. per.	9 Tchr. shgt.	10 Syll.
Alabama	Yes	No	2-3		Yes		Yes		Yes	Yes
Arizona	Yes	No	2		Yes		Yes		No	No
Arkansas (a)										
California	Yes		3-4		Yes	(b)	Yes	(b)	(c)	No
Colorado	Yes	No	3		Yes		No			No
Connecticut	Yes	No	4		Yes		No		No	
Delaware	Yes	No	2		Yes		Yes		No	No
Florida	Yes	No	2		Yes		Yes		Yes	No
Georgia	Yes	No	2		Yes		No		Yes	No
Idaho	Yes		2		Yes		Yes		Yes	No
Illinois	Yes	(d)	4		Yes		Yes	Yes	Yes	No
Indiana	Yes	No	2		Yes	Yes	Yes	Yes	No	Yes
Iowa	Yes	No	4		Yes		No		Yes	Yes
Kansas	Yes	No	2		Yes		Yes		No	No
Kentucky	Yes	No	4		Yes		Yes			No
Louisiana	Yes	Yes	0-6		Yes	Yes	Yes	Yes	Yes	
Maine	Yes	No	4		Yes		Yes		No	No
Maryland	Yes	No	0-5		Yes		Yes		Yes	
Massachusetts	Yes	Yes	4	2	Yes	Yes		No	No	No
Michigan	Yes	No	2		Yes	Yes	Yes		No	No
Minnesota	Yes		2-4		Yes		Yes		Yes	(e)
Mississippi	Yes		3		Yes		Yes		No	No
Missouri	Yes	No	4		Yes		No		No	Yes
Montana	Yes	No	3		Yes		Yes	Yes		No
Nebraska	Yes	No	2-3		Yes				No	No

NOTES: (a) No report. (b) Yes, if offered. (c) Relative. (d) Sometimes. (e) Printing. (f) Latin, yes; Greek, no. (g) Depends on course. (h) Deals only with colleges. (i) Almost none. (j) In some schools.

QUESTIONS

1. Is Latin taught in your state?
2. Is Greek taught in your state?
3. How many years of Latin are offered in your state?
4. How many years of Greek are offered in your state?
5. Is the study of Latin optional in your state?
6. Is the study of Greek optional in your state?
7. May any student in your state take Latin?
8. May any student in your state take Greek?
9. Has the shortage of teachers curtailed your program of Classics?
10. Is a syllabus of Latin or Greek offered in your state?

Replies were received from forty-one states and the District of Columbia, but thanks to the generous co-operation of several classicists, mentioned below under Acknowledgements, in replying to a second questionnaire sent out in October, it has been possible to present herewith data on all but one state. The South Dakota department reports that it deals only with colleges.

The material appearing in Table I and supporting notes is largely self-explanatory. A selection of pertinent comments offered by the state departments or by private informants is subjoined.

COMMENTS

ALABAMA. Any student may take Latin where it is offered.

FLORIDA. There is a tendency for shortage of Latin teachers. No credit given unless two years are completed. No 'Syllabus' except a bulletin of suggestions.

GEORGIA. Teacher shortage probably curtails the offering of Latin to some extent.

IDAHO. Some smaller schools cannot find teachers to offer foreign language courses. Greek is taught only in colleges and usually only ministerial students take it.

ILLINOIS. Greek would be taught if teachers could be found. There is a teacher shortage, especially in Latin.

INDIANA. Students may take Latin and Greek if offered by local school.

IOWA. Because of shortage of teachers, less than half the students have the opportunity to take Latin. Many small high schools offer no language other than English.

KENTUCKY. Difficult to find qualified teachers for small public high schools. More Latin teachers than all other foreign language teachers together. Clearly a Latin state—fifty more schools would offer Latin if they had teachers.

TABLE I (Cont.)

QUESTIONS (see below)

STATE	1 Lat. off.	2 Gk. off.	3 Yrs. Lat.	4 Yrs. Gk.	5 Lat. opt.	6 Gk. opt.	7 Lat. per.	8 Gk. per.	9 Tchr. shgt.	10 Syll.
Nevada	Yes	No	2		Yes	Yes				
New Hampshire	Yes	No	3		Yes		No		No	Yes
New Jersey	Yes	No	5		Yes		Yes		Yes	No
New Mexico	Yes	No	2		Yes					
New York	Yes	Yes	6		Yes	Yes	Yes	Yes		(f)
North Carolina	Yes	No	2		Yes		No		Yes	Yes
North Dakota	Yes	No	4		Yes		Yes		Yes	No
Ohio	Yes	Yes	4	2	Yes	Yes	Yes	Yes	No	No
Oklahoma	Yes	No	4		Yes					
Oregon	Yes	No	2		Yes		Yes		No	No
Pennsylvania	Yes		4		Yes	Yes	Yes		No	Yes
Rhode Island	Yes	Yes	4		Yes	Yes	Yes	Yes	No	No
South Carolina	Yes	No	3		Yes		(g)		Yes	Yes
South Dakota (h)										
Tennessee	Yes	No	4		Yes		Yes		No	No
Texas	Yes	No	4		Yes	No				
Utah	Yes	No	2		Yes		Yes		No	No
Vermont	Yes	No	4		Yes	Yes	Yes	Yes		Yes
Virginia	Yes	Yes	4	2	Yes	Yes	Yes	Yes	Yes	(f)
Washington	(i)	No			No		No			No
West Virginia	Yes	No	3		Yes		No	No	Yes	No
Wisconsin	Yes	Yes	0-4		Yes	Yes	Yes	Yes	(j)	No
Wyoming	Yes	No	2		Yes		Yes		No	No
District of Columbia	Yes	No	4		Yes		Yes		No	

MAINE. Any student may take Latin if local requirements are met and the guidance department approves.

MARYLAND. Definite increase of interest in Latin in recent years. Inability to obtain prepared teachers has prevented additional offerings of Latin being developed. [A "Survey of the Status of Latin in Maryland," by Prof. W. R. Ridington of Western Maryland College, will appear in a forthcoming number of *CW*. — Ed.]

MASSACHUSETTS. Greek offered in only a few schools. Latin is alternate in some schools—in only a very few is it not offered.

MICHIGAN. Number of years Latin is taught depends on local schools. Does not believe the subjects have been curtailed by shortage of teachers.

MINNESOTA. Latin enrollment steadily increasing. Latin III-IV offered in two or three public high schools; usually offered in parochial and private schools. Latin could be offered in more schools if there were more teachers; also, Latin III-IV could be offered. Greek may be offered in one public high school.

MISSISSIPPI. Any student may take Latin if school offers the course.

MISSOURI. Any student may take Latin if school offers course and administration and counselors feel that the person can profit thereby.

MONTANA. Shortage of teachers has probably curtailed program.

NEBRASKA. Shortage of teachers may have curtailed Latin courses.

NEW HAMPSHIRE. Latin is not taught because there is no demand in some school districts. Syllabus is old and is not sent out any more. Student may take Latin if school offers it and enough pupils elect the course.

NEW JERSEY. Some schools may limit enrollment in Latin classes to pupils with certain I. Q. or particular vocational plans. Teacher shortage especially in additional sections and third and fourth year Latin course.

NEW YORK. Any student may take Latin or Greek if offered at the school unless local authorities rule otherwise. NORTH CAROLINA. Many schools cannot offer two or more foreign languages because of small faculties. Every school is expected to offer two years of one foreign language.

NORTH DAKOTA. A few Catholic schools have staff members qualified to teach Greek, but there is little demand for the subject. They have not "pushed" the subject. More schools would offer Latin if a capable teacher could be employed who would also teach another subject.

OREGON. Any student may take Latin if offered by his school. Lack of a qualified teacher may limit offerings in small schools.

RHODE ISLAND. Students may take Latin and Greek if enrolled in the college courses.

(Continued on page 85)

COLLEGE CLASSICAL DEPARTMENTS 1957-1958

The scope and purpose of this annual listing were explained in the Preliminary Note to the 1956-1957 report, *CW* 50 (1956-57) 77-79. Considerations of space have again obliged us to present the material from CAAS states (Del., D.C., Md., N.J., N.Y., Pa.) separately. Since the issue (Vol. 50, No. 6) containing the 1956-1957 reports from CAAS states is now unfortunately out of print, it has been decided, again in the interests of space, to print the current reports from these states in their entirety, but to note only changes elsewhere. References to the 1956-1957 listing, where necessary, are by volume and page only.

Entries indicate name of institution, location, title of department (if other than "Classics," "Classical Languages and Literatures," *vel sim.*), faculty by academic rank, specializations (where reported), leaves of absence, visiting status, etc. See, in general, the accompanying Table of Abbreviations. — The names of faculty members in other departments who appear as individuals to offer instruction of substantial classical content are appended in a separate entry regularly introduced by the word "Also."

TABLE OF ABBREVIATIONS

* = Offers graduate program.

1957-58 = academic year 1957-58; 1957-58-1, etc. = 1957-58, first semester, etc.

'57 = new appointment 1957-58.

The names of classical authors, where indicated as specialities, are abbreviated in the customary manner (but "Verg" = "Vergil and/or commentators").

a	Archaeology, art
ah	Ancient history
AL	(Dept. of) Ancient Languages
Asso(s).	Associate Professor(s)
Asst(s).	Assistant Professor(s)
bi	Biblical studies
byz	Byzantine studies
C.	College
CA	Classical Archaeology
cc	Classical civilization
ch h	Church history
chm	Chairman (head, exec. officer, etc.)
cl tr	Classics in translation
com	Comedy
dr	Drama
Emer	Emeritus (-i, etc.)
epig	Epigraphy
Eng	(Dept. of) English
etym	Etymology
FA	(Dept. of) Fine Arts
FL	(Dept. of) Foreign Languages
G	Greek (Gdr, etc. = Gk. drama, etc.)
Gm	(Dept. of) German
h	History
hcs	History of classical studies
Hist	(Dept. of) History
hln	Hellenistic

As last year, we take the opportunity to thank all, chairmen of departments especially, who generously responded to our request for information. Correspondents were this year invited to submit details on other matters pertinent to the status of the classics in their respective institutions, and much valuable material was submitted. It is planned to present a summary of and extracts from this material in a later issue.—Ed.

I. COLLEGES IN C. A. A. S. STATES

DELAWARE

U. OF DELAWARE, Newark (AL). Prof. W. G. Fletcher (chm); Asso. Evelyn H. Clift (ah, ph).

DISTRICT OF COLUMBIA

(addr.: Washington, D.C.)

CATHOLIC U. OF AMERICA (G&L). * Profs. Rev. J. M. Campbell (G, PG, hcs), R. J. Deferrari (P, lex), M. R. P. McGuire (chm; P, ML, ah), B. M.

hstg	Historiography
hum	Humanities
Inst(s).	Instructor(s)
L	Latin (Lp, etc. = Latin poetry, etc.)
l	Law
Lect(s).	Lecturer(s)
lex	Lexicography
lg	Linguistics
LL	Late Latin
lyr	Lyric
metr	Metrics
ML	Mediaeval Latin
myth	Mythology
ne	Near Eastern studies
NL	Neo-Latin
nt	New Testament
num	Numismatics
o.l.	On leave
P	Patristics (FG, PL = Gk., Lat. Patr.)
p	Poetry
pal	Palaeography
pap	Papyrology
ph	Ancient philosophy
Phil.	(Dept. of) Philosophy
Prof(s).	Professor(s)
R	Roman (Rh, etc. = Rom. hist., etc.)
rel	Ancient religion
sat	Satire
sc	Ancient science, hist. of sci., etc.
skt	Sanskrit
tr	Tragedy
U.	University
V.	Visiting (Professor, etc.)
VL	Vulgar Latin
Xn	Christian

Other abbreviations are those commonly in use.

Peebles (L, PL, ML, Lpal), J. Shapley (a); Asso. Rev. A. K. Ziegler (ML, Lpal); Assts. R. Colton (L), Rev. H. Dressler, OFM (G, PG), J. A. Lacy (P), G. J. Siefert (L, Lmetr). — Also: Profs. Rev. M. J. Higgins (byz), R. Meyer (lg), Rev. J. Quasten (Xn a).

DUNBARTON C. OF HOLY CROSS (G&L). Prof. Sr. Mary Monica, CSC (chm). See Vol. 50, p. 80.

GEORGE WASHINGTON U. Prof. J. F. Latimer (chm).

GEORGETOWN U. Prof. J. F. Callahan (ph); Insts. P. Armleder, J. W. Hunt, SJ (act. chm), J. F. Sweeney, SJ, W. V. Dyck, SJ.

HOWARD U. Prof. F. M. Snowden, Jr. (chm); Assos. Virginia W. Callahan, Annette H. Eaton; Insts. Sylvia Gerber, P. Wooby.

TRINITY C. Prof. Sr. Margaret Mary Fox (chm). Also: Prof. Sr. Ann Julia Kinnery (Phil: ph); Asso. Ilona Ellinger (FA: a).

MARYLAND

U. OF MARYLAND, College Park. Prof. W. T. Avery (chm; text. crit., VL); Asst. R. O. Hubbe (Gh, Gepig).

GOUCHER C., Towson (Baltimore). Emer. Alice F. Braunlich; Asst. J. C. Williams. — Also: Prof. Eleanor Spencer; Assos. Helen Garth (Hist), Mary Rose (Phil); Asst. B. Pierce (Eng); Inst. J. V. Chamberlain (Rel).

HOOD C., Frederick (Mod. and Class. Lang; Elizabeth L. Towle, chm). Inst. Elizabeth C. Dempster.

JOHNS HOPKINS U., Baltimore.* Emer. D. M. Robinson (a, G); Profs. L. Edelstein (ph), J. H. Oliver (ah, epig, G), H. T. Rowell (chm; L); Asso. J. W. Poultney (lg, L), J. H. Young (a, G).

LOYOLA C., Baltimore. Prof. P. E. Kaltenbach (chm).

C. OF NOTRE DAME OF MARYLAND, Baltimore. Prof. Sr. Mary Gratia (chm); Asso. Regina Soria.

St. JOHN'S C., Annapolis. Prof. J. S. Kieffer; S. Benardete.¹

WESTERN MARYLAND C., Westminster. Prof. W. R. Ridington (chm; G&L, Gdr, myth). — Also: Asst. E. L. Szilagyi (FA: a); Inst. Edith Ridington (Hist: ah).

NEW JERSEY

CALDWELL C., Caldwell. See Vol. 50, p. 81.

DREW U., Madison (G&L). Prof. S. P. Young.

GEORGIAN COURT C., Lakewood (L). Prof. M. Marie Anna (G, L); Asso. Sr. Mary Joan (chm;

L); Insts. Sr. Maria Cordis (L), Sr. Mary Demetria (L). — Also: Inst. Celestine Van Dorpe (Hist: cc). (New listing.)

INSTITUTE FOR ADVANCED STUDY, Princeton (School of Historical Studies). Emer. Hetty Goldman, E. A. Lowe; Profs. A. Alföldi, H. Cherniss (director), B. D. Meritt, H. A. Thompson.²

PRINCETON U., Princeton.* Emer. D. Magie, W. K. Prentice; Profs. G. E. Duckworth (o.l. 1957-58), J. V. A. Fine, F. R. B. Goldolphin, W. J. Oates (chm); Assos. S. D. Atkins, F. C. Bourne, P. R. Coleman-Norton (o.l. 1957-58), A. E. Raubitschek; Assts. J. I. Armstrong, J. J. Buchanan, D. C. MacKenzie, R. D. Murray, Jr.; Inst. W. D. Smith; V. Lects.: Profs. H. Cherniss, B. D. Meritt, H. A. Thompson; Assos. W. F. Twaddell, L. C. West. — Also: Profs. E. Sjöqvist (FA: a), G. Vlastos (Phil: ph)

RUTGERS U. (incl. Douglass C.), New Brunswick. Profs. C. M. Hall, Shirley Smith (Douglass C.); P. Charanis (ah).

C. OF ST. ELIZABETH, Convent Station. Prof. Sr. Marie Victoire, SC.

St. PETER'S C., Jersey City. Prof. G. A. Yanitelli; Insts. Rev. J. W. Larkin, SJ (act. chm), G. C. McCauley, SJ.

SETON HALL U., South Orange. Profs. Msgr. J. J. Dougherty SSSD, Rev. W. J. Halliwell (chm); Asst. Rev. T. G. Fahy, Rev. J. T. Shea, Rev. J. W. Russell; Insts. Rev. S. Adamczyk, Margaret Finn.

S. T. C. AT MONTCLAIR, Montclair. Asso. Carolyn E. Bock; Asst. Mrs. Paul Knecht.

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2. See Vol. 50, p. 81, n. 2.

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1. See Vol. 50, p. 81, n. 1.

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U. OF BUFFALO, Buffalo. Prof. M. G. H. Gelsinger (bi, ch h, L); Asso. G. L. Kustas (byz; o.l. 1957-58); V. Asst. J. T. Cavaros.

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CITY C., New York. Emer. L. W. Jones (ML, pal); I. E. Drabkin (chm; lg, sc); Assts. S. G. Daitz ('57), Miriam Drabkin, R. B. Hennion; V. Prof.

A. Berger (Rl). — Also: Asso. E. Rosen (Hist: ah; o.l. 1957-58).

COLGATE U., Hamilton.* Prof. J. C. Austin (chm). See Vol. 50, p. 81.

COLUMBIA U. (incl. Barnard C.), New York (G&L).* Profs. M. Hadas (Jay (G) o.l. 1957-58-1), G. Higher (chm; Anthon (L) o.l. 1957-58-2), J. Day (Barnard C.); Assos. H. N. Porter, J. F. C. Richards; Assts. C. H. Benedict, M. Ostwald, A. Rich (Barnard C.); Insts. H. W. Benario, J. Chittenden (Barnard C.), J. Halporn, C. Kahn ('57), P. Tzaneteas ('57). — Also: E. Bickerman (Hist: ah), O. J. Brendel (FA: a), M. Pei (Rom. Lang.: VL), A. A. Schiller (Law: Rl); Asso. W. T. H. Jackson (Gm: ML, Lpal); Assts. Margaret Bancroft (Hist: ah), W. G. Diver (Ling: Glg), Evelyn B. Harrison (FA: a), M. Smith (Hist: ah).

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(To be continued in Vol. 51, No. 4)

QUEENS COLLEGE
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C.A.A.S.: LECTURES FOR SCHOOLS

On November 14 Professor Frank C. Bourne of Princeton University, President of CAAS, gave a talk to the secondary school teacher members of the Association in the Montclair, New Jersey area and to their Latin students. The subject was the concern of the Romans for the welfare and education of poor Italian children and the program and bureaus developed to handle the problems involved.

This talk inaugurated an experiment in New Jersey this year under the auspices of the CAAS whereby college members of the CAAS are meeting with groups of secondary school members and their students with a talk by the visitor followed by questions and an exchange of views by all present. Subjects range all the way from "Roman Women" and "Colloquial Latin" to "Early Atomists." It is hoped that this undertaking will strengthen the cooperation and understanding between college and secondary school teachers and the interest of their students.

If the experiment proves successful in New Jersey, other states in the CAAS territory will be encouraged to organize similar programs. A progress report by the directors of the experiment in New Jersey, Miss C. Eileen Donoghue and Professor Carolyn Bock, will appear in a later issue of CW.

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AMERICAN ACADEMY IN ROME SUMMER SESSION, 1957

The 1957 Summer Session of the American Academy in Rome was held from June 30 to August 9 under the direction of Prof. Paul L. MacKendrick of the University of Wisconsin, assisted by Prof. Eric C. Baade of Yale.

Important sites of classical antiquity in Rome and the major classical museums were visited and studied by the group during the mornings, while in the afternoons there were lectures to illustrate the relationship between literature and archaeology. Once a week excursions were made to sites outside the city as Cerveteri, Veii, Tusculum, Lago di Nemi, Palestrina, Tarquinia, Horace's Farm, and Hadrian's Villa. There was ample time to enjoy the many other opportunities which Rome has to offer, and a long free weekend enabled students to extend their travels as far as Venice and Florence or Sicily.

In addition to Profs. MacKendrick and Baade, lecturers included Prof. Mason Hammond of Harvard on Augustus and Prof. Laurence Richardson, Jr. of Yale on Hadrian. Prof. Frank E. Brown of Yale conducted the group at Cosa and Prof. Janice M.

Cordray of Sweet Briar led the discussion of the *Odes* of Horace.

Thirty-six students participated, twenty of whom were holders of Fulbright grants. The recipients of the Fulbright grants also attended a ten-day session in the Naples area, conducted by the Vergilian Society of Cumae, with Rev. Dr. Raymond V. Schoder, S.J., of West Baden College and Dr. Herbert W. Benario of Columbia University in charge. Here the group studied intensively the "Vergil country," and visited such outstanding sites as Pompeii, Herculaneum and Paestum.

All unanimously proclaimed the outstanding success of both sessions in providing excellent and varied background and great inspiration to any lover of the classics.

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REVIEWS

DONALD LEMEN CLARK, *Rhetoric in Greco-Roman Education*. New York: Columbia University Press, 1957 [also Oxford University Press, 1956]. Pp. xii, 285. \$4.50.

Rhetoric in Greco-Roman Education is the work of a professional teacher of speech and a distinguished contributor to *The Quarterly Journal of Speech* and *Speech Monographs*. Donald Lemen Clark has consistently spoken for the importance of classical rhetorical theory, advocated wider familiarity with classical texts, and suggested ways in which classical methods might be adapted to modern education. His book should give increased currency to these views.

Its first chapter discusses the relative importance of talent and training in molding spoken and written discourse. The second, titled "What the Ancients Meant by Rhetoric," is not so much definition in the ordinary sense as it is a review of what Plato, Aristotle, and Isocrates, representing contrasting attitudes, thought that rhetoric did do, could do, and should do. The third chapter treats of the curricular sequence and methods which prevailed in (Hellenistic) Greek and Roman schools. The fourth is concerned with technical precepts, classification, and terminology, embracing the *vis oratoris* or "speaker's resources" (*inventio*, *dispositio*, *elocutio*, *memoria*, and *pronuntiatio* or *actio*), the divisions of a speech (*exordium*, *narratio*, *confirmatio* and *refutatio*, *peroratio*), and the "speech situation" (*thesis*, *causa*, and the three subdivisions of the latter into epideictic, deliberative, and judicial types). Chapter Five, on imitation, is particularly stimulating, for in this Clark discusses creative imitation and furnishes a rhetorical analysis of the *Phaedrus*. The sixth and seventh chapters deal with the elementary exercises or *progymnasmata* (fable, tale, *chreia*, proverb, refutation and confirmation, commonplace, encomium and vituperation, comparison, impersonation or *prosopopoeia*, description, *thesis*, and speech for or against a law) and declamation respectively. An epilog points out aspects of ancient rhetorical training which are pertinent to modern times.

(Continued on page 80)

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A BIBLIOGRAPHICAL SURVEY OF RECENT WORK ON ARISTOTLE (1945-)

(Continued from page 60)

(1949) 82f. (67). Relationship between God and the world: G. Lindbeck, "A Note on Aristotle's Discussion on God and the World," *Rev of Metaph* 2 (1948) 99-106 (68). H. A. Wolfson discusses "The Knowability and Describability of God in Plato and Aristotle," *HSPb* 56-7 (1947) 233-49 (69).

6. Ethics

The most ambitious work on Aristotle's ethics in the last dozen years is by R. Stark: *Aristotelesstudien: Philologische Untersuchungen zur Entwicklung der aristotelischen Ethik* (Zetemata 8), Munich, 1954 (70), which builds upon Jaeger (1), sometimes disagreeing with him.

7. Politics

There have been a number of slight papers and lectures interpreting Aristotle's political theories in general, but nothing both new and significant, except some articles listed under VI.B.

8. Rhetoric

The study of Aristotle's rhetorical theory stands still at present, though some work is being done on details, cf. VI.B. For an attempt to rescue Aristotelian rhetoric from the status of a fossil preserved in handbooks, see C. Perelman and L. Albrechts-Tyteca, *Rhétorique et philosophie*, Paris, 1952 (70a).

9. Aristotle on Various Topics

Anthropology. E. Weil, "L'anthropologie d'Aristote," *RMM* 51 (1946) 7-36 (71), merely collects the doctrines from the texts. V. White, "The Aristotelian-Thomist Conception of Man," *Eranos-Jb.* 15 (1947) 315-83 (72), is a Jungian interpretation, full of novel insights (or hallucinations, if you will) and comparisons. H. Weinstock, *Die Tragödie des Humanismus*, Heidelberg, 1953, pp. 101-9 (72a), contrasts Aristotle's confident and self-assured view of man with earlier conceptions.

Art Criticism. Semi-popular lecture: T. B. L. Webster, "Plato and Aristotle as Critics of Greek Art," *SO* 29 (1952) 8-23 (73).

Law. F. D. Wormuth, "Aristotle on Law," *Essays in Political Theory Presented to G. H. Sabine*, Ithaca, 1948, pp. 45-61 (74), emphasizes that Aristotle believed situations are unique, and therefore that legal solutions must be; law is only a means. H. Cairns, *Legal Philosophy from Plato to Hegel*, Baltimore, 1949, provides a general discussion of Aristotle, pp. 77-126 (75). M. Hamburger, *Morals and Law: The*

Growth of Aristotle's Legal Theory, New Haven, 1951 (76), is a pedestrian and unenlightening analysis of texts. Influence of Aristotle's logic on Roman law, with a good bibliography: M. Willey, "Logique d'Aristote et droit romain," *RD*, 4th ser., 29 (1951) 309-28 (77). The influence of *Top.* on the structure of jurisprudence from Roman to modern times is treated in a monograph by T. Viehweg, *Topik und Jurisprudenz*, Munich, 1953 (78). The concept of graduated penalties is traced to a theory of Hippodamus of Miletus (*Pol.* 2.5.1268a) by P. J. Zepos, "Der Gedanke der Abstufung des Schadens nach dem Verschulden im altgriechischen Recht," *Zeitschr. der Savigny-Stiftung für Rechtsgeschichte* (Romanistische Abt.) 70 (1953) 372-9 (79). A. Verdross, "Die Idee der menschlichen Grundrechte," *AAWW* 91 (1954) 335-42 (79a), outlines the history of the U.N.'s fundamental rights of man from Plato to modern times.

Mathematics. H. G. Apostle, *Aristotle's Philosophy of Mathematics*, Chicago, 1952 (80), aims to gather and systematize (cf. 27) all the references to mathematics. No Greek in the text; one English word used to translate each Greek term. R. Brumbaugh, "Aristotle as a Mathematician," *Rev of Metaph* 8 (1954-5) 379-93 (81), believes that Aristotle carried on the techniques of the *Timaus*,

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that he was well versed in mathematics, and that he anticipated set-theory. Cf. also 11.

Medicine (Anatomy). K. Schlechta, "Hirnforschung und philosophische Spekulation im griechischen Altertum," *Centaurus* 1 (1950-1) 334-55 (82), collects Aristotle's errors in describing the human liver and discusses their physiological presuppositions.

Methodology. Thorough collection of the data: R. McKeon, "Aristotle's Conception of the Development and Nature of Scientific Method," *JHI* 8 (1947) 3-44 (83). Y. R. Simon and K. Menger, "Aristotelian Demonstration and Postulational Method," *Modern Schoolman* 25 (1948) 183-92 (84), discuss the relation of Aristotle's methodology to modern mathematics and science. G. Capone-Braga, "Della dialettica: Il pensiero classico," *Giornale di Metaf* 9 (1954) 21-59 (85), describes Aristotle's dialectic (pp. 46-53) as consisting of the passage from the implicit to the explicit (induction) and from the explicit to the implicit (the syllogism), comparing Plato's theory of idea numbers and the *Philebus*. Against those who accuse Aristotle of having no concept of scientific method as we understand it: E. Simard, "Aristote et les caractères généraux d'une théorie scientifique," *LTbPh* 10 (1954) 146-66 (86). Cf. also 108.

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Slavery. Ancient views on slavery have received some attention lately, no doubt because of attacks on Plato and Aristotle as fascists: cf. K. R. Popper, *The Open Society and Its Enemies*, rev. ed., Princeton, 1950. The evidence is collected and reexamined by C. J. O'Neil, "Aristotle's Natural Slave Reexamined," *New Scholasticism* 27 (1953) 247-79 (87). H. Wish shows that Aristotle's views on slavery were influential in the ante-bellum South, while Plato was more influential in the North: "Aristotle, Plato and the Mason-Dixon Line," *JHI* 10 (1949) 254-66 (88). A. J. Carlyle's view that Aristotle believed slaves inferior *qua* slaves is combatted by L. H. Rifkin, "Aristotle on Equality," *JHI* 14 (1953) 276-83 (89).

II.C. Terms and Concepts

Each book or article is listed only under the term or two chiefly discussed, though in many instances other related terms are also included.

Akolasia and akrasia. R. Robinson, "L'acrasie, selon Aristote," *RPhilos* 145 (1955) 261-80 (90): a running analysis of EN 7.3.

Apeiron. P. Kucharski, "L'idée d'infini en Grèce," *RS* 34 (1954) 5-19 (91), concludes that Aristotle's concept of infinity is based on Plato's. H. Deku, "Infinitum prius infinito," *PhJ* 62 (1953) 267-84 (92), distinguishes four forms of the concept of infinity (Aristotle, pp. 268-71). A. Szabó, "Zur Geschichte der Dialektik des Denkens," *A Ant Hung* 2 (1953-4) 17-57 (93), gives some attention (pp. 21f., 44-50) to Aristotle on Zeno's paradoxes (*Phys.* 239b5ff., 30ff., 233a21ff.).

Aphairesis. D.-D. Philippe, O. P., "Aphairesis, prosthesis, chōrizein dans la philosophie d'Aristote," *Revue Thomiste* 48 (1948) 461-79 (94), collects the texts and distinguishes the various senses of each term; P. refuses to solve inconsistencies by resorting to chronological study. I. J. M. van den Berg, "L'abstraction et ses degrés chez Aristote," *Actes XIe Congrès internat. de philosophie*, 1953, XII, 109-15 (95), distinguishes physical, mathematical, and ontological abstraction, and argues with 48 and 213 against the earlier work of Scholz.

Archê. Cf. *axiōma*. K. von Fritz, "Die archai in der griechischen Mathematik," *Archiv für Begriffsgeschichte* 1 (1955) 13-103 (96), shows how the Greeks developed mathematics from axioms (Aristotle, pp. 19-43 and *passim*); important. There is some material also in J. Ritter, "Die Lehre vom Ursprung und Sinn der Theorie bei Aristoteles," *Arbeits-gemeinsch. für Forsch. des Landes Nordrhein-Westfalen* (1953) 32-54 (97). — Cf. 189.

Ariston. G. Verbeke, "L'idéal de la perfection

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humaine chez Aristote et l'évolution de sa noétique," *Miscellanea Galbiati* 1, 79-95, Milan, 1951 (98), shows that parts of *EN* have parallels in *Protr.* and are thus earlier than *EE* (against Jaeger); and studies *ariston*, *eudaimonia* and related concepts.

Antarkeia. M. Wheeler, "Self-sufficiency and the Greek City," *JHI* 16 (1955) 416-20 (98a) analyzes the concept in *Pol.* 1.2 and *Rep.* 2 in the light of Greek history.

Axiōma. Cf. *archē*. H. Dingler, "Betrachtungen zur Axiomatik," *Methodos* 1 (1949) 1-21 (translation, 22-33) (99), has some general considerations on the use of axioms in antiquity.

Boulesis, *Choice*, *Free Will*. U. Serafini, "La libertà umana secondo Aristotele e le interpretazioni Averroistica e Tomista," *Giornale crit della filos ital*, 3d ser., 9 (1956) 167-85 (100), analyzes *boulesis*, *proairesis*, *orexis* and related concepts, chiefly in *De An.* and *EN*.

Cause. D. Dubarle, O.P., "La causalité dans la philosophie d'Aristote," *Histoire de la philosophie et métaphysique*, *Recherches de philosophie* I, Paris, 1955, pp. 9-55 (101), carefully assembles and orders the evidence.

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Change. G. Boas, "Aristotle's Presuppositions about Change," *AJPb* 68 (1947) 404-13 (102), delineates six fundamental assumptions. G. Schoonbrood, "Aristoteles' definitie van de verandering," *SC* 23 (1948) 165-72 (103), analyzes *kinesis* in *Phys.* 3.1 and 2. H. Ryffel, "Metabolē politeiōn: Der Wandel der Staatsverfassungen," Zurich 1949 (104), studies Aristotle's views on changes in forms of government, distinguishing two periods chronologically: *Pol.* 3, 4, and *EN*; *Pol.* 5 and *Athpol.*

Chōristos. E. de Strycker, "La notion aristotélicienne de séparation dans son application aux Idées de Platon," *Autour d'Aristote*, pp. 119-39 (105), examines *chōristos* and related words that Aristotle applies to the Ideas in order to distinguish the real order from the logical. G. Verbeke, "Comment Aristote conçoit-il l'immatériel?," *RPbL* 44 (1956) 205-36 (106), shows that Aristotle has no term for "immaterial," but that *chōristos* comes close to it, examines Aristotle on the nature of *nous* and God, and enumerates the characteristics that Aristotle attributed to the immaterial. — Cf. also 94f.

Demons. W. Lameere, "Au temps où F. Cumont s'interrogeait sur Aristote," *AC* 18 (1949) 279-324 (107): a complete study of demonology in Aristotle — a belief of the young Aristotle that was not totally eliminated from parts of early writings used in later works.

Eikos. S. Blom, "Concerning a Controversy on the Meaning of 'Probability,'" *Theoria* 21 (1955) 65-98 (107a), in the course of a minute critique of a statement by Carnap, analyzes all the occurrences of *eikos* in *Rhet.* and *Poet.*, concluding that Aristotle may have used the word in four senses: see esp. pp. 92-8.

Emmenetikos and *ekstatikos*. G. Oikonomakos, "Emmenetikos kai ekstatikos par' Aristotelei," *Platon* 7 (1955) 273-82 (107b), defines the terms, compares them with various modern analyses of personality (esp. the Groningen school), and distinguishes them from *enkrates* and *akrates* (cf. 90).

Empeiria. The most thorough treatment is that of L. Bourgey, *Observation et expérience chez Aristote*, Paris, 1955 (108), examines *empeiria*, *theoria* and related concepts from the viewpoint of modern science and draws conclusions about Aristotle's scientific method (cf. 83-6). A briefer study of the same terms by E. Riondato, "Historia ed *empeiria* nel pensiero aristotelico," *Giornale di metaf* 9 (1954) 303-35 (109), maintaining (against Bonitz) that the two terms are synonymous. L. Pelloux, "Il concetto di esperienza in Aristotele," *Attes XIe Congrès*

internat. de philosophie, 1953, XII, pp. 96-100 (110), considers chiefly *Met.* 980b4 and *Post. An.* 100a.

Enantion. The only exhaustive study to date is J. P. Anton's Columbia dissertation, *The Doctrine of Contrariety in Aristotle's Philosophy of Process*, New York, 1954 (111). I have not seen the new edition, announced in *CW* 51 (1957-58) 49.

Envy. E. B. Stevens, "Envy and Pity in Greek Philosophy," *AJPh* 69 (1948) 171-89 (112).

Epistémé. S. Mansion, *Le jugement d'existence chez Aristote*, Louvain, 1946 (113), is a useful study but, according to R. Robinson, *Mind* 56 (1947) 282, "operates within the framework of French-speaking Catholicism." A more sympathetic review by J. Croissant in *AC* 16 (1947) 337-44.

Eudaimonia. J. Léonard, S.J., "Le Bonheur chez Aristote," *MAB*, Classe des Lettres, 2e Sér., 44.1 (1948) (114), covers this and related concepts thoroughly, chiefly in *EN*. *EN* 6 is accepted as a genuine part of the work; *EN* 10 is dated late with A. Mansion and Ross against Nuyens (50), who put it in the middle period. Cf. 98.

Friendship — philia. Very careful analysis of the concept in *EN*. 8 and 9, with parallels from *EE*, etc., and definition of terms: W. Krinkels, "De aard van de vriendschap bij Aristoteles," *Tijdschrift voor Phil* 16 (1954) 603-38 (114a).

Gravitation. J. A. Weisheipl, O.P., "Space and Gravitation," *New Scholasticism* 29 (1955) 175-223 (115), is a penetrating study from the viewpoint of modern science. M. Stephanides, "Aristoteles, Archimedes, Galilaos," *PAA* 28 (1953) 254-63 (115a), maintains that Aristotle's concepts of weight and the fall of bodies are not erroneous, and compares the views of Archimedes, Galileo, and Newton. Cf. 115 and 120.

Hédoné. A.-J. Festugière, *Aristote: Le Plaisir*, Paris, 1946 (116), is a searching analysis of *EN* 7.11-14 and 10.1-5. F. concludes that the former passage belongs to *EE* and is a preliminary sketch for the latter, which was intended to replace it. *MM* 2.7 is a sort of commentary on the former passage.

Hexis. See 53.

Hylomorphism. D. Dubarle, O.P., "L'idée hylémorphiste d'Aristote et la compréhension de l'univers," *RSPb* 36 (1952) 3-29 and 37 (1953) 3-23 (117), sketches the doctrine and examines how well it fits present scientific conceptions of the universe.

Ideas. R. S. Bluck, "Aristotle, Plato, and Ideas

of Artefacta," *CR* 61 (1947) 75f. (118), maintains that Plato did not reject Forms of artefacts, and that Aristotle never intended to suggest that he did.

Immortality. G. Soleri, *L'immortalità dell'anima in Aristotele*, Turin, 1952 (119), is a thorough job, with an excellent bibliography. Important review by A. Mansion in *RPbL* 51 (1953) 444-72.

Impetus and inertia. J. A. Weisheipl, O.P., "Natural and Compulsory Movement," *New Scholasticism* 29 (1955) 50-81 (120). Cf. 162.

Language. The evidence is carefully collected and ordered by R. McKeon, "Aristotle's Conception of Language and the Arts of Language," *CPh* 41 (1946) 193-206 and 42 (1947) 21-50 (121).

Matter. R. Demos, "Aristotle's Conception of Matter," *CW* 39 (1945-6) 135f. (122), characterizes Aristotle as a "crude" philosopher who believed in "brutish, barbarous, coarse and crass" matter.

Megalopsychos. R.-A. Gauthier, O.P., gives a thorough study in *Magnanimité*, Paris, 1951 (Bibliothèque Thomiste XXVIII), esp. pp. 55-118 (123). Valuable discussion of the way Aristotle's concept was adopted and reinterpreted in the Middle Ages.

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toteles: Die Mitte in seinem Denken, Meisenheim-Glan, 1951 (124), is an important study that builds up the doctrine from the texts without considering chronological development or the sources of the doctrine. Two articles consider the source. E. H. Olmsted, "The 'Moral Sense' Aspect of Aristotle's Ethical Theory," *AJPb* 69 (1948) 42-61 (125), traces it to *mesotês* in the theory of perception in *De an.*; while F. Wehrli, "Ethik und Medizin," *MH* 8 (1951) 36-62 (126), finds the origin in medical theory. Cf. 365.

Methexis. There is an important study of Plato's doctrine of participation and Aristotle's criticism of it by M.-D. Philippe, O.P.: "La Participation dans la philosophie d'Aristote," *Revue Thomiste* 49 (1949) 254-77 (127).

Natural Law. M. S. Shellens, "Von den Dingen, die sich auch anders verhalten können," *ArchivPhilos* 5 (1955) 305-21 (128).

Nous. Complete study of the doctrine with excellent bibliography: O. Hamelin, *La Théorie de l'intellect d'après Aristote et ses commentateurs*, Paris, 1953 (129). H. includes Aristotle, Alexander, Themistius, Simplicius, Averroes, and St. Thomas. W. Sellars, "Aristotelian Philosophies of Mind,"

Philosophy for the Future, New York, 1949, pp. 544-70 (130), is a non-technical exposition of classical Aristotelianism.

Ousia. This concept has received more study than any other during the period under survey. G. di Napoli, *La concezione dell' essere nella filosofia greca*, Milan, 1953 (131), is a confusing and turgid, but important, study of the doctrine in the Presocratics, Plato, Aristotle (pp. 157-212), and the Neoplatonists, using the author's earlier article, "L'idea dell' essere da Parmenide ad Aristotele," *Rivista di Filos Neoscolastica* 29 (1947) 159-237. Aristotle's doctrine studied chronologically, with polemic against Oggioni (339).

One of the most important books published on Aristotle since 1945 is J. Owens' *The Doctrine of Being in the Aristotelian Metaphysics*, Toronto, 1951 (132). Meticulous analysis of texts, extensive bibliography. Widely reviewed, not always favorably. O. does not accept Jaeger's ordering of the books (cf. 1, and an important review by A. Gewirth in *PbR* 62 (1953) 577-89). S. Mansion, "La première doctrine de la substance: la substance selon Aristote," *RPbL* 44 (1946) 349-69 (133), maintains that *ousia* was first used in a technical sense by Aristotle in order to resolve the antinomy of the One and the Many (*Met.* and *Post. An.*), and that the concept is different in *Cat.*, which may be spurious, cf. 13.

Three treatments on a smaller scale, of which the third is the most important: E. Gilson, *L'être et l'essence*, Paris, 1948 (134), and *Being and Some Philosophers*, Toronto, 1949 (2d. ed., enlarged, 1952) (135), deal with Aristotle *passim*; J. Moreau, "L'être et l'essence dans la philosophie d'Aristote," *Autour d'Aristote*, pp. 181-204 (136). — J. D. G. Bacca, "Sobre el concepto de ser y de ente en Aristóteles," *Actes XIe Congrès internat. de philosophie*, 1953, XII, pp. 101-6 (137), discusses the phrases *ti to on* and *on hêi on*. S. A. Grave elucidates the concept of essence by means of the four causes in "Aristotelian Philosophy and Functional Design," *Australasian Journ of Philos* 28 (1950) 29-42 (138).

Physis. G. K. Plochmann, "Nature and the Living Thing in Aristotle's Biology," *JHI* 14 (1953) 167-90 (139), is a careful study of *physis*, *zôon* and their interrelationship. *Physis* is important in *Pol.* 1, where it is analyzed by L. Dufault, "L'idée de nature dans le premier livre des Politiques d'Aristote," *Actes XIe Congrès internat. de philosophie*, XII, pp. 114-9 (140). J. A. Weisheipl, O.P., "The Concept of Nature," *New Scholasticism* 28 (1954) 377-408 (141), gives a history of the doctrine. Cf. 115, 120, 151.

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Pity. See 112.

Polis and politeia. J. Mariás, "Sobre la 'Política' de Aristoteles," *Revista de Estudios Políticos* 35 (1951) 63-73 (142).

Praxis. This and many other terms are examined in a Princeton dissertation by J. A. Hitt, *A Study of Praxis in the Major Works Attributed to Aristotle*, Princeton, 1954 (available on microfilm) (143). Hitt takes no account of chronology.

Prime Mover. G. Verbeke, "La Structure logique de la preuve du Premier Moteur chez Aristote," *RPbL* 46 (1948) 137-60 (144), examines *Phys.* 250b11ff. and *De caelo* 1.10 and 12 to determine the latent axioms and the validity of the proof. V. believes that *Phys.* 8.1f. and 3ff. are two separate treatises related to *De caelo*, and that all three are early. W. Theiler, "Ein vergessenes Aristoteleszeugnis," *JHS* 77 (1957) 127-31 (144a), analyzes S. E., P. 3.218 on Aristotle's concept of God.

Prosthesis. See 94.

Sophia. E. Oggioni, *La "Filosofia Prima" di Aristotele* (Università cattolica del Sacro Cuore, Saggi e Ricerche 1), Bologna, 1947 (145), studies the development of the concept *prôtê philosophia* and

related ideas in *Met.* The chronological part (pp. 7-29) builds on Jaeger, and has since been greatly expanded (339).

Soul. F. Solmsen, "Tissues and the Soul," *PbR* 59 (1950) 435-68 (146), examines the interrelationships of bones, flesh, blood, and the soul, and traces the sources of Aristotle's views.

Stasis. M. Wheeler, "Aristotle's Analysis of the Nature of Political Struggle," *AJPb* 72 (1951) 145-61 (147), is a careful study of *stasis* in *Pol.* W. defines the term as a political procedure arising from the lack of a party system (as against the Marxian class-struggle).

Stoicheion. Careful definition of the word in writing, music, and meter, tracing the term to Pythagorean mathematical speculations, by H. Koller, "Stoicheion," *Glotta* 34 (1955) 161-74 (147a).

Substance. There are two analyses of parts of the evidence. R. Demos, "The Structure of Substance according to Aristotle," *Philos and Phenom Res* 5 (1944-5) 255-68 (148), deals with *Post.An.* 1.19-23 and 2.12, and distinguishes between substance at a moment and substance through time; while A. M. de Vos, "La 'vraie substance' d'après la Métaphysique d'Aristote," *Actes Xe Congrès internat. de philo-*

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sophie, Amsterdam, 1948, pp. 1094-6 (149), distinguishes the doctrines in *Cat.* and *Met. Z.* Cf. 13f., 133.

Telos. H. Weiss, "Aristotle's Teleology and Uexküll's Theory of Living Nature," *CQ* 42 (1948) 44-58 (150), defines *telos* as a wholeness that plays the main part in causation, not as the end in view. Nature lacks *nous*, and therefore cannot aim at anything. *Telos* is a plan with no planner.

Techné. M. Timpanaro Cardini, "Physis e techné in Aristotele," *Studi di Filosofia greca in onore di R. Mondolfo*, Bari, 1950, pp. 277-305 (151).

Theória. M.-D. Philippe, O.P., "Nature de l'acte de contemplation philosophique dans la perspective des principes d'Aristote," *Revue Thomiste* 49 (1949) 525-41 (152): careful induction. Cf. 97, 108.

Time. The best introduction is J. F. Callahan, *Four Views of Time in Ancient Philosophy*, Harvard, 1948 (153). C., working in the manner of McKeon, collects the doctrines of Plato, Aristotle, Plotinus, and St. Augustine, and raises many important philosophical problems. The difficulties (chiefly the ambiguities of "now") that produced Aristotle's view of time are discussed by M. de Tollenaere, "Het ontstaan van de tijdsstructuur volgens Aristoteles en S. Thomas," *Bijdragen Nederl. Jezuiten* 12 (1951) 224-51 (154). J. Moreau, "Le temps selon Aristote," *RPhL* 46 (1948) 57-84 and 245-74 (155), is an important study of Aristotle's definition of time (*Phys.* 4.10ff.), the relation of Aristotle's doctrine to *Tim.* 37d and 39cd, and mathematical time in Aristotle. A. Levi, "Il concetto del tempo in Aristotele," *Athenaeum*, N.S., 26 (1948) 3-33 (156), emphasizes that the apparent simplicity of Aristotle's conclusions conceals formidable complexity, and that Aristotle raises problems which are still significant. P. F. Conen, S.J., "Aristotle's Definition of Time," *New Scholasticism* 26 (1952) 441-58 (157), dis-

cusses Aristotle's procedure in formulating his definition, and the ability of the definition to weather objections. H. Weiss, "Notes on the Greek Ideas Referred to in van Helmont, *De Tempore*," *Osiris* 8 (1948) 418-49 (158), aims to free Aristotle's concept of time from Thomistic and later accretions.

Topos — Space and Place. There are two valuable studies not covering quite the same ground: J. Moreau, "L'espace chez Aristote," *Giornale di Metaf.* 4 (1949) 351-69 and 525-42 (159); and H. R. King, "Aristotle's Theory of *topos*," *CQ* 44 (1950) 76-96 (160). Cf. also 115, esp. pp. 180-6.

Truth. Aristotle's doctrine is interpreted on the basis of passages from *Met.* and *De an.* by A. Wagner de Reyna, "El concepto de verdad en Aristoteles," *REC* 4 (1951) 15-188 (161), following St. Thomas (not slavishly) and Heidegger. Greek texts, Span. trans., and commentary.

Unity. R. Demos, "Types of Unity according to Plato and Aristotle," *Philos. and Phenom. Res.* 6 (1945-6) 534-45 (162), maintains against Russell and Whitehead that Aristotle believed in the existence of relations; and analyzes formal, substantial and absolute unity and plurality.

Zóon. See 139.

(To be continued in Vol. 51, No. 4)

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IN THE JOURNALS

This column is intended primarily to be of service to teachers of Latin in secondary schools. New investigations and evaluations of the lives and works of Caesar, Cicero, Vergil, and information concerning the Rome of their era, constantly appear in classical periodicals, American and European. Unfortunately, too frequently these valuable studies are unknown or inaccessible to teachers and interested students.

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Bonitz, H. Index Aristotelicus (Preuss. Akad. ed.) 886p.	\$20.00
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CW plans to summarize each month certain articles which seem informative and pertinent to classroom use. Obviously, such summaries will present, rather than criticize. Equally obviously, no summary can supplant the wealth of the arguments offered in the original articles; readers are urged to procure, when possible, the periodicals in which they appear.

Augustan poetry has sometimes been the target of the charge that much of it is simply the vehicle of political propaganda; the *Aeneid*, for example, has been regarded as a not too sincere panegyric of the program and ideals of the new imperial regime. Vergil, according to this view, committed himself to the rather distasteful job of writing poems which his own heart could not fully endorse, in return for the patronage of Maecenas, friend and minister of the emperor. This theory, so unfavorable to the Augustan poets (and disturbing to the student of Vergil, if he is convinced by it), comes under the scrutiny of A. Dalzell, "Maecenas and the Poets," in the Canadian journal *The Phoenix* (Vol. 10, 1956, pp. 151-162). Dalzell also discusses the relevant problem of the triple relationship existing among Augustus, Maecenas, and the poets.

Patronage was indispensable to the Roman poets, who could not rely on a system of royalties, and were protected by no law of copyright; in addition, it was rare that they were able to sell a manuscript to a publisher. With some justice, then, Martial wrote that there would be more poets like Vergil if there were more patrons like Maecenas. The latter is, of course, generally considered the greatest of all Roman patrons of literature. Among those who enjoyed his generosity were Vergil and Horace.

What kind of man was this benefactor of the arts? Contemporary Romans were puzzled by the paradoxes of his character, for he seemed at the same time a man of pleasure and a man of action; effeminate idler, and statesman. What we know of his literary output strongly suggests that he was an epicurean. He scorned outward appearances (Seneca speaks of his entering the courts looking "like a runaway slave in a comedy"); he was fond of good living, was reluctant to accept high office, delighted in friendship, and insisted that pain is the only evil. Nor was he very scrupulous in matters of personal morality. Yet, we are told, it was this man who asked the poets to commemorate the good old days of republican Rome and applaud in song the virtues of primitive frugality. Dalzell is not inclined to believe this.

Most scholars have held that the influence exerted

by Maecenas over the writers of the period was great; commonly, it is thought that he was the propaganda minister of Augustus, entrusted with the task of mobilizing the poets to sing the praises of the ideals and leaders of the new state. His patronage was, therefore, an instrument of policy rather than a voluntary manifestation of disinterested love of poetry. The next step is, naturally, to assume that the relationship of poet to patron was a matter of *quid pro quo*. The poets were paid by the patron, and in turn they celebrated the ideals which Maecenas wished to forward. The question is an important one—were the poets writing from personal conviction, or were they merely auctioning their genius to the highest bidder?

The notion that Maecenas interfered actively in the work of his protégés derives from several statements of the ancient critics. For example, Servius (*Vita*, pp. 69-70 Brummer) remarks that Pollio proposed to Vergil the writing of the *Eclogues*, Maecenas the *Georgics*, and Augustus the *Aeneid*. But there is good reason to reject the accuracy of the statement regarding Pollio and the *Eclogues* (Vergil in that work seemingly deprecates the slightness of the genre, which would hardly in-

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gratiate him to the man who had suggested that he use it!). We ought also, then, to be suspicious of the assertion that Maecenas inspired the *Georgics*. To be sure, both Vergil (*Georgics*, 3.41) and Horace (*Epist.* 2.1.226-8) refer to the "compulsion" exerted by a patron, but Horace's words indicate that it is only *after* the poem has been begun that the poet hopes to be summoned by a patron, promised help, and "pressed" to go on. Vergil's primary aim in the *Georgics* was not to support the "back to the land" policy of Augustus, but to write a poem; the literary tradition and his manifest love of the Italian countryside finally justify the choice of subject.

If, moreover, Maecenas had been attempting to form a circle of official court poets with the objective of celebrating the new regime, we would expect that his own works would reflect this policy. They do not. The fragments of his considerable literary production include nothing with political overtones; instead, we find that he composed such things as a *Symposium*, devoted to a discussion of the strength of wine. Maecenas the writer seems not to have been a propagandist, but an unconventional experimenter expressing his personal interests.

We must remember, too, when we speak of the

"circle of Maecenas," that its members led their own lives, and were not mere hangers-on at the court of Augustus. Vergil was seldom seen at Rome. Instead, he preferred the quiet of Campania, where he was probably joined frequently by his close friends, Varius and Tucca, also of the "circle." Propertius found his friends among the younger writers, and not in the generation of Vergil and Horace. Only Horace lived close to Maecenas — and Horace was, above all, an individualist. The members of the circle were unlike each other in taste and temperament, nor did they always admire each other. Horace, for example, apparently was unsympathetic to Propertius, both as man and poet. It seems significant that their common patron was not able to bring them together.

Most of these writers had already embarked on a vigorous social and intellectual life of their own before Maecenas offered them his patronage. Given Maecenas' eccentric literary taste (as seen in his fragments), it is likely that he did not choose the poets, but rather the poets chose him. In an age when the supply of patrons did not equal the demand, it is not strange that the poets sought out a man of his standing.

Interestingly enough, poets who were not in the

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circle of Maecenas (e.g., Tibullus) often speak the same political language as do those within it; probably, in consequence, we should look elsewhere for the source of inspiration. One can conjecture that this source was Vergil himself, since, when Tibullus and Propertius deal with contemporary political themes, echoes of Vergil's language can often be detected. Dalzell epigrammatically suggests that the influence of Vergil on Augustus might be studied more profitably than the influence of Augustus on Vergil.

Finally, it appears that the patronage of the Augustan age was surely no more restrictive than in the republican period, when the old Roman nobility, who scorned everything but the practical and looked down on poetry, tended to commission poetry that was also practical. For the epicurean Maecenas, poetry needed less defense that it had required under the Republic; it did not have to disguise itself as history or as moral instruction. (One anonymous writer thought it necessary to refute the charge that Maecenas had spent *too* much time in the garden of the Muses!) Dalzell concludes: "If Maecenas was playing an astute political game to enlist the services of the poets in support

of the new state, that was not how the ordinary man in the Forum looked at it."

ROBERT DUFF MURRAY, JR.
PRINCETON UNIVERSITY

REVIEWS

(Continued from page 68)

Clark writes logically, simply, and effectively. His copious use of headings, subdivisions, and summaries to outline his points is consistent with his professed didactic intention. He quotes widely from primary sources. His value judgments are sound and temperate. Even specialists will find some penetrating insights, and though the content is mainly familiar, it is well phrased. Among other readers, especially if they are not well versed in Greek and Latin, the volume should foster understanding of a little known and even less appreciated field of study.

CARLETON COLLEGE

CHARLES S. RAYMENT

F. W. WALBANK. *A Historical Commentary on Polybius*. Vol. I: Commentary on Books I-VI. Oxford: At the Clarendon Press; New York: Oxford University Press, 1957. Pp. xxvii, 776; frontispiece. \$13.45 (84s.).

This is the first volume, covering Books I-VI, of an indispensable historical commentary, continuing the studies of the Hellenistic period that Professor Walbank had published in his monographs on Aratus and Philip V. In

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form the commentary resembles the volumes of Gomme, but Professor Walbank has restricted himself more closely than Gomme to historical matters only. Thus he accepts the text of Büttner-Wobst, except for expressed disagreements, and does not discuss the text except where there is some special problem such as a corruption (5.39.3).

In an admirable introduction Professor Walbank treats Polybius' life, his views of history, the working of *Tyché* in his narrative, his sources, and his chronological method. He carefully avoids over-praising his author and does not deny that Polybius' view of *Tyché* was not perfectly clear. It is one thing to explain accidental or startling events as being due to mere chance, when no other explanation seems possible; it is another thing to call the acquisition of Rome's holdings down to 167 the most excellent and instructive work of fortune, since successful campaigns over 53 years can hardly be the result of accident. Professor Walbank well suggests that Polybius "fell victim to the words he used and to his constant personification of what began as a mere hiatus in knowledge," and he frankly states that "Polybius had neither the clarity in philosophical thought nor a sufficiently fine sense of language to enable him to isolate the contradiction in his ideas."

The commentary itself is massively learned and brings together for the first time a very great amount of Polybian scholarship. (One is pleased to see in passing that the author accepts the date 283 for the beginning of Antigonus Gonatas' reign; *contra*, Manni, *Athenaeum*, n.s., 34, 1956, 249.) Historians will greet with pleasure both this commentary and the *Lexicon* of A. Mauersberger (Berlin 1956-) as essential aids for the study of Polybius.

UNIVERSITY OF CHICAGO

MORTIMER CHAMBERS

CHRISTIAN HABICHT. *Gottmenschentum und griechische Städte*. Munich: C. H. Beck, 1956. Pp. xvi, 255. DM 24. ("Zetemata: Monographien sur klassischen Altertumswissenschaft," Heft 14.)

A thorough revision of a doctoral dissertation, this work is a valuable study of the problem of divine honors accorded to living men by the Greek states under Alexander and his successors. The first part of the work is a detailed analysis of the evidence for the cults of the Macedonian kings arranged chronologically and geographically. In the second part the author develops his thesis that the establishment of a *Gottmenschentum* cult by a city state was occasioned by the reception of unexpected or extraordinary external assistance which preserved or reestablished the freedom or wellbeing of the state, which assistance in itself gave evidence of the divinity existing in or working through the foreign benefactor. Divine honors voted by the state were a recognition rather than a creation of divinity by the state and they were terminated whenever the state regarded the recipient no longer as a benefactor but rather as an oppressor or whenever his former benefaction was in conflict with that of a new benefactor.

In his evaluation of the significance of these cults the author emphasizes that they have nothing to do with the personality of the recipient (vs. Kaerst, Nilsson, Nock, and others) or with an imposed ruler-cult (vs. Meyer), but are wholly the voluntary recognition by the state that its freedom or existence has been served beyond ordinary human expectation by the recipient at a particular moment of its history. These cults arose at a time when the states could no longer depend upon their own gods and heroes, but were dependent upon the intervention of powerful individuals from outside. The God-man was a politico-historical rather than a religious phenomenon.

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MARY JOHNSTON. *Roman Life*. Chicago: Scott Foresman & Co., 1957. Pp. 478; ill. \$5.00 (teachers \$4.68).

Mary Johnston's *Roman Life*, successor to Harold Whetstone Johnston and Mary Johnston, *The Private Life of the Romans* (Chicago 1932; rev. CW 25 [1931-32] 199f. by A. D. Fraser), the latter itself a revision of a standard work originally published in 1903 by the late H. W. Johnston, might be called an album as well as a survey of all the factors of Roman living. The older text presented the information, but the new book arouses the imagination and satisfies the curiosity with well chosen, skilfully placed subtitles and clear pictures of things, places, and persons as they once appeared or as they exist now in replica or ruin.

The high school pupil or college student of Latin, history, economics, science, or art will find himself intrigued by the material collected under such heads as Roman shops, fabrics and colors, head coverings, highway engineering, marriage customs, drinking habits, authority of father and husband, books and schools — all the intimate details of everyday life in Rome.

The book is easy to read with two columns on each seven and one-half inch page of exceptionally clear type on good paper. The glossary, index, and bibliography are extended enough to be of real value to college classes in history, archaeology, and allied subjects.

The older edition was written for "seniors in high schools and freshmen in colleges." The new text will certainly keep this audience while reaching even the boys and girls in the lower levels of our modern schools. Scholarly information is presented in such a way as to make facts interesting. Like the earlier book also, it will

appeal to students of Roman history "engaged chiefly with important political and constitutional questions." To the student of art *Roman Life* will be a rich album. For the Latin student it brings to life the people of old Rome in such a way that they seem remarkably akin to today's parents and siblings.

C. EILEEN DONOGHUE

BLOOMFIELD (N.J.) SENIOR HIGH SCHOOL

WILLIAM GURNEE SINNIGEN. *The Officium of the Urban Prefecture during the Later Roman Empire*. ("Papers and Monographs of the American Academy in Rome," Vol. XVII.) Rome (and New York): American Academy in Rome, 1957. Pp. v, 123. \$5.00.

This careful study is the final form of a University of Michigan doctoral dissertation directed by A. E. R. Boak. It "deals with the organization and functions of the personnel subordinate to the Urban Prefect, one of the great ministers of the Later Roman Empire." There are frequent glances at the corresponding office in Constantinople and at other agencies in Rome, such as that of the *agentes in rebus*, which had some connection with the urban prefecture either in personnel or in function.

The author explains well, attacks problems competently, and has a good grasp of the sources, which are interesting in themselves. Although such a study may not correspond to the chief interests of most classicists, it offers an excellent means of adding depth to one's conception of the complex organization of the Later Empire.

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ARTHUR M. YOUNG. *The Voice That Speaketh Clear*. ("University of Pittsburgh Studies in the Classics," 1.) Pittsburgh: University of Pittsburgh Press, 1957. Pp. vii, 106. \$3.50.

In this, the first volume of its revised classical series, the University of Pittsburgh is following the lead of other major institutions in inaugurating such publications. It is a healthy omen, and predicates a resilience or at least a commendable continuance of classical interests.

Basically, the theme of this collection of papers is entirely epicchoric, intimately domestic. It recounts the foundation of the University, from pioneering days onward, in the eighteenth century, down to the present day. The emphasis, not unnaturally, is predominantly on the humanities, but the total picture constitutes the growth and uses of a university. In these circumstances, there must be some banal detail, some secondary matter, but there are also excellent vignettes of academic incumbents, of the personalities that shaped the destiny and purpose of the university, together with a more general survey of the problems, frustrations, and challenges encountered by the University in its march toward consummation, and its ultimate rise to assured recognition.

Professor Young, head of the classical department, has written the memoir with zest and sympathy, and has engagingly demonstrated how the 'lighted candle in the dark places' has succeeded in transmitting the past culture of the ages to posterity.

Of most general appeal will be the account of the frontier and colonial apprenticeship in the disciplines, and the modern version of the Battle of the Books as it impinged on the university.

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NEW AUDIOVISUAL MATERIALS

The following listings are supplementary to the annual CW survey of new audiovisual materials, published this year in the November issue (CW 51 [1957-58] 6-19). Single items are classified according to the divisions adopted in that article.

Reviews appearing in this department are not to be regarded as critical evaluations, but rather as an attempt to give the prospective user an idea of the content and general character of the article reviewed.

III. Films

Greek and Roman Theatres of the Ancient World:
1. *The Ancient Greek Theatre of Epidaurus* (56 frames).
2. *The Theatre of Dionysus, I* (40 frames). 3. *The Theatre of Dionysus, II* (45 frames). 4. *The Hellenistic Theatre of Priene* (52 frames). 5. *The Roman Theatre of Orange* (60 frames). Color. Communication Materials Exchange, Box 62, West Covina, Calif., 1957. \$32.50 for series, \$7.50 each.

Photographs, reconstructions and plans. By James H. Butler, Drama Dept., University of Southern California.

V. Slides

American Library Color Slide Co., 222 W. 23rd St., N. Y. C., 11. 2" x 2" & 3 1/4" x 4", color, glass mounted. \$1.10 & \$3.00. Catalog. — Roman frescoes & mosaics (62 Pompeii, 7 Herculaneum, 5 Rome, 5 Stabiae).

Reinhard Friedrich, Berlin-Lichterfelde, Dürerstrasse 23, Germany. 2" x 2", color, paper mounts & glass

mounts. In sets, also singly at \$.40 & \$.50. Catalog. Permits return of 50% of order. Sets include sketch plan. — *Rome I*, 27 slides, \$9.75 & \$12.15; *Paestum*, 15 slides, \$5.40 & \$6.75; *Pompeii*, 19 slides, \$6.85 & \$8.55.

I. V. A. C. (International Visual Aids Center), 37-39 rue de Linthout, Brussels, Belgium. 2" x 2", color, metal mounts. — In sets: (a) History Series: *Greece I; Greece II; The Roman Period*, 25 slides each, \$7.50 set. (b) Historical Diamaps: *Greece and Near-East*, 25 slides, \$12.50; *Rome*, 20 slides, \$10.00.

The Historical Diamaps are color maps in slide form covering ancient (and other) history. They are in bright, contrasting colors, not over-detailed (20-40 place names per slide), with captions and names in white, block capitals. Although there is variation from slide to slide, the maps should prove usable in an undarkened room, and even projected on a blackboard. This is because the contrast is important rather than the detail as in other types of color slide. This contrast and the quality of the color are, of course, improved by some darkening. Although the text of the slides I examined is in French, the slides are also available with English text.

The two sets listed here are designed for a course in ancient history which does not emphasize the empires of the Near East or the eastern part of the Roman Empire. They include, however, a number of maps which could be used in a variety of classical courses.

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NOTES AND NEWS

The annual meetings of the *American Philological Association* and the *Archaeological Institute of America* will be held at the Hotel Statler, Washington, D.C., Dec. 28-30, 1957.

The fall meeting of the *New Jersey Classical Association* was held at Atlantic City, Nov. 8, 1957. Speakers included Prof. S. P. Bovie, Columbia University, on "Classical Allusions," and Prof. H. T. Rowell, Johns Hopkins University, "The Emperor Hadrian and His Monuments."

Officers of NJCA are: Pres., Mrs. Phyllis Winquist, Westfield Senior H.S.; V. Pres., Mr. Kenneth Smida, Watchung Hills Regional H.S.; Secy., Mrs. Dorothy Guarino, Wayne Twp. H.S.; Treas., Miss Claudia Nelson, Pompton Lakes H.S.; Editor of *Bulletin*, Dr. Carolyn E. Bock, State Teachers College, Upper Montclair. Dues are \$2.00.

The *American School of Classical Studies at Athens* announces the offer of the T. D. Seymour and J. W. White fellowships, with stipends of \$2,000, for study at the School during 1958-59. The awards are open to citizens of the U. S. and Canada who have completed one year of graduate study, but who will not have completed their doctorates before start of term. Examinations will be held Feb. 14-15, 1958. Scholarships, open to both graduate and undergraduate students, to the 1958 Summer Session (stipend \$500), are also available. All applications should be sent to Prof. Gertrude Smith, University of Chicago, Chicago 37, Ill., before Jan. 15, 1958.

Several additional fellowships will be available under the Fulbright Act. For information, apply to Institute of International Education, 1 E. 67th St., New York 21, N. Y.

The *American Classical League* is offering three \$500 scholarships (plus coach fare up to \$75 to port of embarkation), open to teachers of Latin in secondary schools, for the 1958 summer sessions of the American Academy in Rome or the American School of Classical Studies at Athens. Application forms may be obtained from Prof. R. G. Hoerber, Westminster College, Fulton, Mo., and must be returned by Jan. 1, 1958.

The ACL is also offering through its *Junior Classical League* ten \$100 awards to high school seniors who are members of JCL. Applicants must agree to continue Latin in college for the year they hold the award. Applications and recommendation forms must be secured from the office of ACL, Miami University, Oxford, Ohio, and are to be returned to Dr. Carolyn E. Bock, State Teachers College, Upper Montclair, N. J., by Jan. 15, 1958.

Classical Philology (Univ. of Chicago Press, Chicago 37, Ill.) is available to members of CAAS at a special member rate of \$5.25.

Volume 1 of the new international classical bibliographical journal *Lustrum* (Göttingen: Vandenhoeck and Ruprecht, 1957; edd. H. J. Mette and A. Thierfelder) is now available. Successor to Bursian's *Jahresberichte* (terminated after a lapse since 1944, with Vol. 285 [1956]), *Lustrum* is published with the support of UNESCO, under the direction of an international board, including Prof. Harold Cherniss, Institute for Advanced Study, Princeton, N. J.

The decision to undertake the new publication was taken at the International Congress for Classical Studies,

Copenhagen, August 1954. It is planned to carry quinquennial reports on major fields of classical study not otherwise provided for. Articles will be in Latin, German, English, French, or Italian. "They will strive," Prof. Cherniss informs us, "to give a critical account of the genuine progress in the fields with which they deal and will not attempt to duplicate the exhaustive annual bibliographical orientation provided by Marouzeau's *Année Philologique*."

Vol. 1 contains H. J. Mette, "Homer 1930-1956" (7-86); T. B. L. Webster, "Greek Archaeology and Literature 1951-1955" (87-120); R. Helm, "Nichtchristliche Dichter I — 1925-1942" (121-318).

CLASSICAL PROGRAMS IN AMERICAN HIGH SCHOOLS: A SURVEY

(Continued from page 63)

VERMONT. A few schools have been forced to drop foreign languages due to unavailability of teachers.

VIRGINIA. Very few prospective teachers in Virginia preparing to teach Latin.

WASHINGTON. Latin is considered obsolete; Greek available only in Theology course.

WEST VIRGINIA. Any qualified student may take Latin if offered. Some schools have dropped Latin because of teacher shortage.

WISCONSIN. Latin is optional and many students take it for the two units recommended for entrance requirements to U. of W. Credit not given for less than two years of any foreign language when taken as a first language. Where student has extreme difficulty keeping up with lessons, guidance personnel may advise student not to take foreign language. Recent report by Prof. P. L. MacKendrick.

DISTRICT OF COLUMBIA. Obviously guidance with regard to suitability of course in terms of aptitude and demonstrated scholastic achievement plays a part.

ACKNOWLEDGMENTS

The author is very grateful to the state departments of education, whose cooperation was the *sine qua non* of this endeavor. He wishes also to extend his cordial thanks to Prof. R. M. Geer, Tulane University; Miss Mabel Hoyler, Northfield H.S., Northfield, Minn.; Prof. Donnis Martin, Winthrop College, Rock Hill, S. C.; Prof. W. R. Ridington, Western Maryland College; Miss Della Vance, West View H.S., Pittsburgh; and Miss Esther Weightman, Wisconsin H.S., Madison, Wis., who generously responded to requests for supplementary information as mentioned above; and to Prof. Frances Horler, University of Rochester, who directed the study upon which this article is based.

CONCLUSION

In 1955 the Modern Language Association conducted a survey (cf. *PMLA* 70, no. 4, pt. 2, pp. 52ff.) of the language departments in public high schools in the United States. At that time 6.9% of the high school population was enrolled in Latin. In 1948 the percentage had been 7.8%. Perhaps this drop may be due less to lack of interest in Latin than to lack of teachers, for according to the comments of many states as seen above, more students would take Latin if there were teachers available.

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BOOKS RECEIVED

- BUJALDON, AURELIO R. (ed. and trans.). *Cicerón, Segunda Acción contra Verres, Libro Quinto: Los Suplicios*. Mendoza: Universidad Nacional de Cuyo, Facultad de Filosofía y Letras, Instituto de Lenguas y Literaturas Clásicas, 1957. Pp. xvi, 111. Price not stated.
- BULLICK, W. J., and HARRISON, J. A. *Concise Greek Course*. London: G. Bell and Sons Ltd, 1957. Pp. xii, 161. 10s.
- EHRENBERG, VICTOR. *Der Staat der Griechen*. I. Teil: Der Hellenische Staat. Leipzig: Teubner, 1957. Pp. viii, 122. DM 9.
- HUBERT, C. (ed.). *Plutarchi Moralia*. Vol. V, Fasc. 1. Preface by M. POHLLENZ. ("Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana," No. 1965.) Leipzig: Teubner, 1957. Pp. xxx, 142. DM 7.40.
- KLEBERG, TONNES. *Hôtels, restaurants et cabarets dans l'antiquité romaine: Etudes historiques et philologiques*. ("Bibliotheca Ekmaniana Universitatis Regiae Upsalien-sis," No. 61.) Uppsala: Almqvist & Wiksells Boktryckeri AB, 1957. Pp. xi, 163; 21 figs., 1 map. Kr. 20.
- LUKASIEWICZ, JAN. *Aristotle's Syllogistic from the Stand-point of Modern Formal Logic*. 2d ed. Oxford: Clarendon Press; New York: Oxford University Press, 1957. Pp. xv, 222. \$4.80 (30s.).
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